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THE AMERICAN INDIAN : WHAT AND WHENCE.

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SINCE the discovery of this continent, the American Indian has been a subject of ethnological study. Military adventurers, and the chroniclers of their deeds, wrote descriptions of him. Missionaries committed to paper and to the printing press, grammars and vocabularies of his various tongues. And enthusiasts, from the time of Father Duran, in the end of the sixteenth century, derived him from Israel's Ten Tribes, or such other ancient stock as pleased their fancy. A volume would not suffice to set forth all their theories and the arguments by which they sought to justify them. The Spanish colonists of Mexico, and notably the ecclesiastics among them, were the first to gain an extensive acquaintance with the many types presented by the Red Man, in physical appearance, religion, culture and speech. Jedidiah Morse, A.M., whose famous *History of America*, or *Geography of the United States*, was given to the world in 1789, contended that the Americans were descended from many different nations, inasmuch as in Mexico alone thirty-five different languages had been discovered. Travellers and missionaries,—Spanish and Portuguese in Central and Southern America, French and English in the North,—yearly added valuable fragments of information concerning the

aborigines. In 1782, Comte de Gebelin finished his *Monde Primitif*, in which he instituted a comparison between the languages of the New World and the Old, without any satisfactory result. This was followed in 1797 by B. Smith Barton's *New Views of the Origin of the Tribes and Nations of America*, published in Philadelphia. Early in the present century appeared two important works, Dr. Prichard's *Physical History of Mankind*, and Adelung's *Mithridates*. The first of these is the foundation of modern books on physical ethnology in the English language. The second, which derives its name from Mithridates VI., King of Pontus, who is reported to have spoken twenty-two languages, gives a view of all the known languages of the world, and among them of those of North and South America. Vater, of Berlin, and Balbi, of Paris, followed up the *Mithridates* with similar works. Then the scientific study of our aborigines fairly began. While the artist Catlin was travelling among the Indians of the United States, painting their portraits and collecting their traditions, and while Samuel Drake was amassing the materials for his *Biography and History of the Indians of North America*, five eminent workers in the field of American ethnology appeared. Duponceau and



D'Orbigny, Gallatin, Schoolcraft and Hale. These are the pioneers of modern scientific research among the native tribes of America, and one of these, Mr. Horatio Hale, of Clinton, Ont., survives among us, an honored fellow of the Royal Society of Canada.

Readily valuable treatises on the American Indian, his language, folklore, manners and customs, and antiquities, have passed beyond the range of hundreds. A special magazine, *The American Antiquarian* has devoted its pages to him. He shines in the anthropological department of *The American Naturalist*. The Bureau of Ethnology, under the Smithsonian Institution at Washington, publishes annually large volumes, profusely illustrated, dealing with him, and with him alone. Other books, hardly inferior in appearance, are those entitled *Contributions to North American Ethnology*, under the auspices of the U. S. Geographical and Geological Survey of the Rocky Mountain Region. Mr. Hubert Bancroft, of San Francisco, has produced a most elaborate work on *The Native Races of the Pacific States*. In Paris, there is a society doing good work, entitled the Société Américaine de France, and, under its organization, there is held annually, in different cities of Europe, a Congrès International des Américanistes, who are now on a par with the once famous Orientalists. Ludewig's *Literature of American Aboriginal Languages* is being superseded, so far as North America is concerned, by the complete bibliographies of Mr. J. C. Pilling, of the American Bureau of Ethnology, including those of the Iroquoian, Algonquian, Muskogean, Siouan, Athapasean, Chinookan, Salishan, and Eskimo languages. Nor has Canada been idle. Besides the many learned treatises of Mr. Horatio Hale, including his *Iroquois Book of Rites*, the French missionaries, from the time of Laflotte in 1724, have enriched our nascent literature with such works as Maurault's *Histoire des Abénakis*,

Lacombe's *Cree Dictionary*, the Algonquian and Iroquois studies of the Abbé Cuoq, those of Petitot on the Eskimos and the Timneh, and many more, equally worthy of mention. Side by side with Cuoq's *Algonquian Grammar* appears Dr. Patterson's essay on the extinct Beothiks of Newfoundland, in the transactions of the Royal Society. The Rev. A. S. Morice, like Father Petitot, takes the Timneh, Athapaseans, or, as he calls them, the Déné, for his theme, in the Transactions of the Canadian Institute. The Dominion Government has published Dr. Rand's *Dictionary of the Micmac*, and the collections of Drs. Telford and George Dawson on the Indians of British Columbia, have seen the light under the auspices of the Geological Survey of Canada. In the latter field, Dr. Franz Boas has been working for many years in the interests of the British Association. This work has lately been carried on by Dr. Chamberlain, whose report on the Kootenay Indians of south-western British Columbia is worthy to rank with his monograph on the Misisagas of Lake Seugog. Dr. Boyle in Toronto, and Dr. Bryce in Winnipeg, have done a great deal in the way of exploring and excavating in ancient sites of aboriginal life, and their example has been followed by many local antiquarians, who have contributed to their collections. The Ontario Government publishes Dr. Boyle's reports in connection with the Canadian Institute; those of Dr. Bryce and his colleagues appear in the transactions of the Manitoba Historical and Scientific Society. Articles of interest, statistical, antiquarian, and linguistic, have a place in the transactions of the Historical Society of Quebec and of the Natural History Society of Montreal, as well as in the Canadian Propaganda, or missionary magazine of the Roman Catholic Church. It is thus evident that there is no lack of material for gaining an acquaintance with the Indian in all his various relations.

In Canada, we have about 100,000

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Indians, as against 260,000 in the United States, exclusive of Alaska. The 100,000 are very far from being homogeneous in physical characteristics, culture, language and religion. They represent a large number of tribes, once regarded as entirely distinct in origin, but now, for many years, classified by ethnologists into groups or families.

The two groups with which Canadians are generally familiar are the historical Indians of early colonial days, namely, the Algonquins and the Huron-Iroquois. Under the generic name Algonquin are grouped the Ojibewas, or Chippewas, the Crees, of whom the Montagnais of the Lower St. Lawrence are an offshoot, the Mississagas, the Munceys, the Abenakis, the Micmacs, the extinct Beothiks of Newfoundland, and the Blackfeet of the far west. The Huron-Iroquois family embraces the six nations of the Iroquois, and the Hurons, and with these Mr. Hale has lately classed the Cherokees of the United States, on perfectly legitimate philological grounds. The Canadian group that follows next in point of dignity, if not in that of numbers, is the Dakotan, or Siouan, of which the Assiniboins, whose name is Algonquin, and the Dakotas, or Sioux proper, are the chief Canadian representatives, although their tribes are numerous across the border. They dwell along the banks of the Assiniboine river. North and west of the Western Crees, Dakotas and Blackfeet, extend the lodges of the Tinnch or Athapascans up to the Arctic circle, where they are the terror of the Eskimo, west into Alaska, and south-west into British Columbia. Their best known tribes are the Chipweyans and Athapascans proper, the Carriers, Coppermines, Beavers, and Dog-ribs, but they are a family of many divisions, and their offshoots are found in California, and even in Mexico, where the dreaded Navajos and Apaches still make their raids. Along the sterile shores of the northern ocean

rove the Eskimo, also a people of many tribes, extending from Greenland in the east to the Asiatic seaboard of Behring's Straits in the west.

Out of our 100,000 Indians, more than 35,000 are natives of British Columbia, many of whose tribes are comparatively unknown. Exclusive of the Tinnch, there are no fewer than ten families of aborigines in the province. There are the Thlinkits, also found in Alaska, a fierce people, who render themselves more hideous than nature made them by the use of the lip ornament; the maritime Haidas of Queen Charlotte's Islands, whose Fijian features are depicted in Mr. Poole's book on these islands, while their Polynesian-like carvings in wood are illustrated in Dr. George Dawson's report upon the same; the equally maritime Ahts, of the west coast of Vancouver, who boldly attack the whale; the Tshimsians, far north along the coast between the Nass and Skeena rivers, who made war upon the Thlinkits in ancient days; the Salish, long known as Flatheads, a name more appropriate to the Chinooks, and who are inlanders, dwelling east of the Fraser river; the Niskwallis in the southwestern corner of the province, of whose language Mr. George Gibbs has furnished a very full vocabulary; the less known Kwakiwols, Bilhoolas, and Kawitskins; and finally the Kootenays, another inland people, dwelling under the Rocky Mountains, along the shores of the Kootenay and Columbia rivers, who have lately been described by Dr. Chamberlain. The Kootenays have a tradition that they came from the east side of the mountains. If this be true, they must have been driven westward by their nearest eastern neighbors, the Blackfeet.

It is very amusing to read so-called portraits of the American Indian based upon very partial observation. No such portrait could be given of a German, an Englishman, or a Frenchman; neither can it be truly given of an Indian. When it is considered

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that his complexion is darker than that of a European, and that his hair is *almost* invariably straight and black, there is no other feature to add that applies to the whole race. All pure-blooded Turanian peoples, that is to say, not Indo-European, nor Semitic, are more or less dark of complexion, and have straight black hair. Such is the type of the Northern Turanians of Siberia, Corea, and Japan, and such is the Malay Polynesian of the South. Some of them artificially bleach and frizz their hair, but by nature it is straight and black. Professor A. H. Keene, an authority in ethnology, finds a difference in the lamina, or molecular build of native American hair, as compared with that of Asiatic Turanians, but, until we know more of the vagaries of the American climate, we will do well to attach little importance to this microscopic distinction. Dr. Morton, the late Sir Daniel Wilson, and other eminent men, have sought to locate the American skull and have failed. There are short heads and long heads, boat-shaped heads and flat heads among our aborigines, just as there are all the world over, so that craniology goes for next to nothing. Sir William Dawson compares the paleoœsomic skulls of Cromagnon, Engis, Neanderthal, with that of a Huron, or Iroquois from the site of Hochelaga, and finds the ancient Montreuil as capable as European prehistoric men. Look at Catlin's famous pictures of many Indian types! There is the sleek Algonquin, impassive of aspect, of oval face, and moderate stature. There is the larger, more burly, broad-faced, shaggy-haired Iroquois, resembling the lion-like men of Moab whom Benaiah slew. There again is the dandy warrior of the Dakotas, over six feet in height, with hair so long that he can set his heels upon it, with a face like a half-moon, and with his aquiline nose, as unlike either of the others as well could be. The squat, grinning Comanche, a prince of horsemen, is another type; and the Napeolonic

chief Petaleshoro of the Pawnees; and the brave, but fair woman-like Osceola of the Seminoles.

Their characters are different. The Stoic of the woods, the man without a tear, is the Algonquin, a Malay of the Malays, who will not take the liberty of putting his hand on his brother even to awake him when danger threatens. There is no humor in that man. But see the Athapascan, full of fun, laughter, and knavery; or the polite, courtly Huron, eager to be on good terms with all the world; or the sport-loving Choctaw, who revels in lacrosse and chungke. There is an element of gloom and cruelty in almost if not all pagan religions, which has been imported thence into peculiar forms of Christianity, and this element was most intense among the Mexicans of old; yet the big, good-natured Patagonians, until recently, had no other faith. Few people could be more unlike than the once civilized Quichuas and Chibchas of Peru and New Granada on the one hand, and the always savage Tupis and Guaranis of Brazil on the other. One of the most widely spread aboriginal stocks of Mexico is the Othomi, whose name has passed into a proverb, as did those of the Boeotians in Greece, and the Abderites in Thrace, so that the more intelligent Aztec calls a clumsy person "as stupid as an Othomi." Chateaubriand's picture of the Natchez is doubtless overdrawn, but the wide difference in culture between them and the neighboring tribes on the lower Mississippi is generally conceded. That nomadic horseman, the wild Navajo, roams over the plains in the vicinity of the walled towns or Pueblos of the civilized Zunis. Even within the limits of one family marked differences appear, so that Catlin imagined the fair and hospitable Mandans, who were unequivocal Dakotas, to be descendants of Prince Madoc and his Welsh followers. Among the Huron-Iroquois, the Onondagas were cultivators of the soil, the Tionontates, or

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Tobacco Indians, were traders, and the Mohawks, simply warriors.

Similar variety appears in their arts. No remains of aboriginal architecture, properly so called, are found north of the States of Nevada, Utah, and Colorado, nor in the States to the southeast of these. What are found throughout a great part of the region destitute of true ruins, are mounds artificially constructed, many of which, used as tombs, contain a burial chamber, generally built of logs, but occasionally of stone. In these chambers skeletons have been found, along with implements of stone and copper, pottery, gold and copper ornaments, pearls, fragments of native cloth, and specimens of maize and other vegetable products. Some of the larger mounds seem to have been fortifications, and were probably crowned with palisades that have long crumbled into dust. But most of the large mounds were foundations for an ancient wooden architecture that included temples, royal palaces, fortified camps, and communal villages. The perishable wood has disappeared in North America, as it has from the mounds of Japan and Siberia. The foundation mound is very wide-spread and very ancient, having its origin, in all probability, in the country between the Euphrates and the Nile. Erected almost universally on the modern alluvia of rivers, they, of necessity, belong to historic time, and in America cannot date much more than a thousand years into the past. That the mound served the double purpose of a precaution against inundation and a defence against hostile attacks, is not unlikely, but, whatever the original motive may have been, the erection of those structures seems to have become a traditional custom in native architecture. Three commencements of mound-building have been found; the most northerly in Alaska, the second in Vancouver, and the third on the banks of the Columbia in Oregon. The route

of the first line of mounds was southward into British Columbia. That of the second was eastward and across the Rocky Mountains, where it struck the branches of the Saskatchewan, and so passed along the shores of Winnipeg, and the smaller lakes adjoining, to the copper fields of Superior. In Wisconsin this line of mound architecture reached its highest northern development. The route of the third line was also eastward, along the Columbia to the watershed whence flow the tributaries of the Missouri, and by way of these to the Mississippi. Thence it divided, one branch following the great river down to the Gulf of Mexico, the other keeping to the Ohio and culminating in West Virginia. There must, however, have been many offshoots, for some mounds have been found in Western Ontario, and Professor Cyrus Thomas, the great authority upon these structures, in his *Catalogue of Prehistoric Works East of the Rocky Mountains*, enumerates several thousands occupying the area from Canada to Florida, and from Massachusetts westward to Dakota. Mexico also has its mounds, and the route of their builders can be followed through Central America, and far into the southern part of the continent.

In the western part of North America, remains of ancient architecture in stone begin to appear in the States of Nevada, Utah, and Colorado, and thence extend into Mexico and Central America, finally culminating in Peru. In the Western States, and in northern Mexico, there are in addition to mounds, three classes of architectural remains.—Cliff-dwellings, Pueblos, and Casas Grandes. In Wyoming and Colorado, the Colorado river takes its rise, and flows through Utah and Arizona into the Gulf of California. This river and its many tributaries may be termed underground streams, as they flow through cañons, or deep rocky valleys. Little by little, during ancient ages, they have worn their way through from



four to six, and, Major Powell says, in some cases ten thousand feet of rock. The cliffs thus created on either side of the rivers, are not, as a rule, perpendicular, but, owing to the varying hardness of the rock formation are broken into terraces, sometimes of considerable width. Up in these almost inaccessible terraces, driven, it is said, by savage Utes and similar tribes of the roving Paduca family, a now extinct or emigrated race of cliff-dwellers took refuge. They carved their dwellings out of the rock, like the Kenites of Petra and Mount Hor, according to Balaam's parable, and faced them with detached blocks of stone, showing no small architectural skill. Some of these houses are eight hundred feet above the valley level, and must have been reached in part by ladders. Interesting relics of pottery and other manufactures have been found in them, which by their general character claim relationship with the work of the existing Pueblo Indians.

In the report of the Bureau of Ethnology at Washington, for 1886-87, is an elaborate treatise by Mr. Victor Mindelet, entitled *A Study of Pueblo Architecture in Tusayan and Cibola*. In 1540 Coronado described the seven cities of Cibola, but until recently they were entirely lost sight of, so that the lost cities of Cibola were regarded as myths akin to Plato's Atlantis and the Arabian Gardens of Arim. At last they have been found, with many buildings of a similar character. Mr. Mindelet says:—"The remains of Pueblo architecture are found scattered over thousands of square miles of this arid region of the southwestern plateau. This vast area includes the drainage of the Rio Pecos on the east, and that of the Colorado on the west, and extends from central Utah on the north, beyond the limits of the United States southward, in which direction its boundaries are still undefined. The descendants of those who, at various times, built these stone

villages are few in number and inhabit about thirty pueblos distributed irregularly over parts of the region formerly occupied." From the thirty inhabited pueblos came the specimens of graceful aboriginal pottery that in public and private collections now vies with Etruscan and Japanese ware.

What is a pueblo? Literally, it is a village, but, in reality, it is a walled town of peculiar construction. Zuni, the typical pueblo, situated in western New Mexico, is built upon a knoll covering fifteen acres, and, according to the late Mr. Lewis Morgan, once contained five thousand inhabitants. Its walls are not distinct from its houses, so that it resembles Jericho of old, from the house wall of which Rahab let down the spies into the open field. Professor Short's brief description is, "the town is built in blocks, with terraco-shaped houses, usually three stories high, in which the lower stories do service as the platform for those immediately following them. Access is obtained by means of ladders reaching to the roof or terrace formed upon the first story of each of the houses. The whole is divided into four squares, and the houses in each are continuously joined together. The building material employed is stone, plastered with mud." Finally, the Casas Grandes, or great houses, are found in Arizona on the Gila River, and in the Mexican province of Chihuahua. They were ruins when the Spaniards discovered them, and, of course, are such to-day. They were built of blocks of adobe, or unburnt brick, and the largest was originally 500 feet in length, by 250 in width, and 50 in height. They consisted of three or four stories, with a central tower, or citadel, and were evidently fortified castles, differing entirely from the pueblo. The pottery found in them is superior to that of Mexico proper, although one of their traditions bears the name of Montezuma.

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There are some ancient stone buildings in Mexico of a different type, such as the pyramids at Tehuantepec, and the palace at Mitla, but most of the architecture of the Aztecs seems to have been in wood. In the area of the Huastec-Maya-Quiche family of Yucatan, Chiapas and Guatemala—there are many noble stone ruins, such as those of Palenque, ruins exhibiting remarkable skill in masonry, sculpture and painting. Their analogies are with Easter Island and other points in the Pacific, the general style of which can be traced back to Java and the Malay Archipelago as a whole. The next stone area is that of Peru, whose cyclopean buildings have been described by Rivero and Tschudi. These buildings, challenging comparison with those of ancient Greece, are said to have been the work not of the Quichuas, or ruling tribe, but of the Aymaras, who, at Tiahuanaco, near Lake Titicaca, set up an American Stonehenge. Like the Irish giant's dance and the erection of Wiltshire, it is fabled to have been set up in a single night by an invisible hand. All of these buildings are found accompanied with works of art, attesting a considerable degree of aboriginal culture, and, even where the wooden civilization has disappeared, as in Panama and New Grenada, these minor records of culture are still exhumed to be the ornaments of many museums. In the report of the Bureau of Ethnology for 1884-85 Dr. W. H. Holmes has an article of much interest on *Ancient Art of the Province of Chiriqui, Columbia*, which will be a revelation to many readers.

High as was the civilization of the early dwellers in Mexico, Central America and Peru, it has been asserted over and over again that they did not possess the art of writing, save in the rude pictographic stage. On the foundation of this *a priori* assumption, several inscribed stones, found in mounds or elsewhere in Iowa, Ohio, West Virginia, Massachusetts and

Nova Scotia, have been pronounced forgeries. There is no limit to the follies and falsehoods of which an *a priori* dogmatist may be guilty. As a matter of fact, there was not, in the United States nor in Canada, when these stones were discovered, the knowledge requisite to forge them. For such forgery involved two things: the one, an acquaintance with the antecedent inscriptions of Japan and Southern Siberia; the other, a knowledge of the Archaic Japanese, which they yield when read. With slight variations, arising from rude execution, the characters of the stones indicated are the same as those of ancient Japan and of Siberia. In America, as in the Old World, the inscriptions were the work of a priestly caste of scribes, originally Buddhists. Many investigators of American antiquities have found traces of Buddhism on this continent in various forms, and have asked whence they came. The answer is that they came from the Turanian Kites, who, expelled from India in the fifth century of the Christian era, carried their Buddhism first to the banks of the Yenisei in Siberia thence to Corea and Japan, and finally, from the eighth century onwards, into America.

It may be asked, What traces of Japanese language and culture are found in this country? a very pertinent question, and one, therefore, demanding an answer. In regard to language, that extensive family called the Muskogean, which embraces as its chief members the Creek, or Muskogee, the Choctaw, the Chickasaw, and the Seminole, had its speakers been found in Asia instead of America, would have been affiliated at once with the Japanese, the Loo Chooan, and the dialect of the people of the Meia-co-Shimaha. In grammar and in vocabulary, the Muskogean dialects are simply dialects of Japanese. The following brief comparison of some Choctaw and Japanese words indicates the identity of root and the dialectic variation of the two languages.



	Japanese.	Choctaw.
Man	<i>kato</i>	<i>kottak</i>
Here	<i>ima</i>	<i>himak</i>
Sand	<i>suna</i>	<i>shinuk</i>
Day	<i>nitchi</i>	<i>nittak</i>
Star	<i>foshi</i>	<i>fichik</i>
Grass	<i>kusa</i>	<i>kushuk</i>
Finger	<i>gubi</i>	<i>ibbak</i> (hand).
Hollow	<i>kara</i>	<i>cholak</i>

The variation in the last example is accounted for by the fact that, while Japanese has no letter *l*, Choctaw has no *r*. The Muskogean family has preserved more purely than any other American stock the classical, or written, language of their ancestors; but, in spite of many variations in grammatical and lexical forms, that same speech can be traced in those of numberless tribes from the Eskimo of the Arctic Circle to the Fuegians of Cape Horn. In Asia, the Koriak and Tchukchei, the Yeniseian, Yukagirian, and Kamtchatdale are classed with the Japanese, although differing as widely from it in their present form as any American language of the class which I have named Khitan. The Tchukcheis and the Choctaws, or, as they call themselves, Tchekto, are really one tribe, yet the language of the Siberian division is far more divergent from the Japanese than is that of the American Tchekto. Concerning the Tchukcheis and Koriaks, Mr. Kennan, in his *Tent Life in Siberia*, says they bear the closest resemblance to our wild Indians. The Dakota bears a modified form of the Tchukchei name, and is of the same race. Nor are our Huron-Iroquois of any other stock. As the individual Yeniseians call themselves *Khit*, a man, thereby claiming alliance with the Japanese *Hito* and Choctaw *Hittak*, so one of their chief tribes is that of the *Konigong*, or flint people, and they are the brothers, far removed of the Mohawks, whose true name is *Kanienaki*, the flint men. Arioski, the war god of the Koriaks and the related Siberians, is the Huron-Iroquois Ares-koum, as was indi-

cated by Mr. J. Mackintosh, in his *Origin of the North American Indians*, published by W. J. Coates, in Toronto, in 1836. Mr. Mackintosh's book, published, like those of many original students, in advance of his age, is a perfect thesaurus of facts connecting part of our Indian population with that of Siberia.

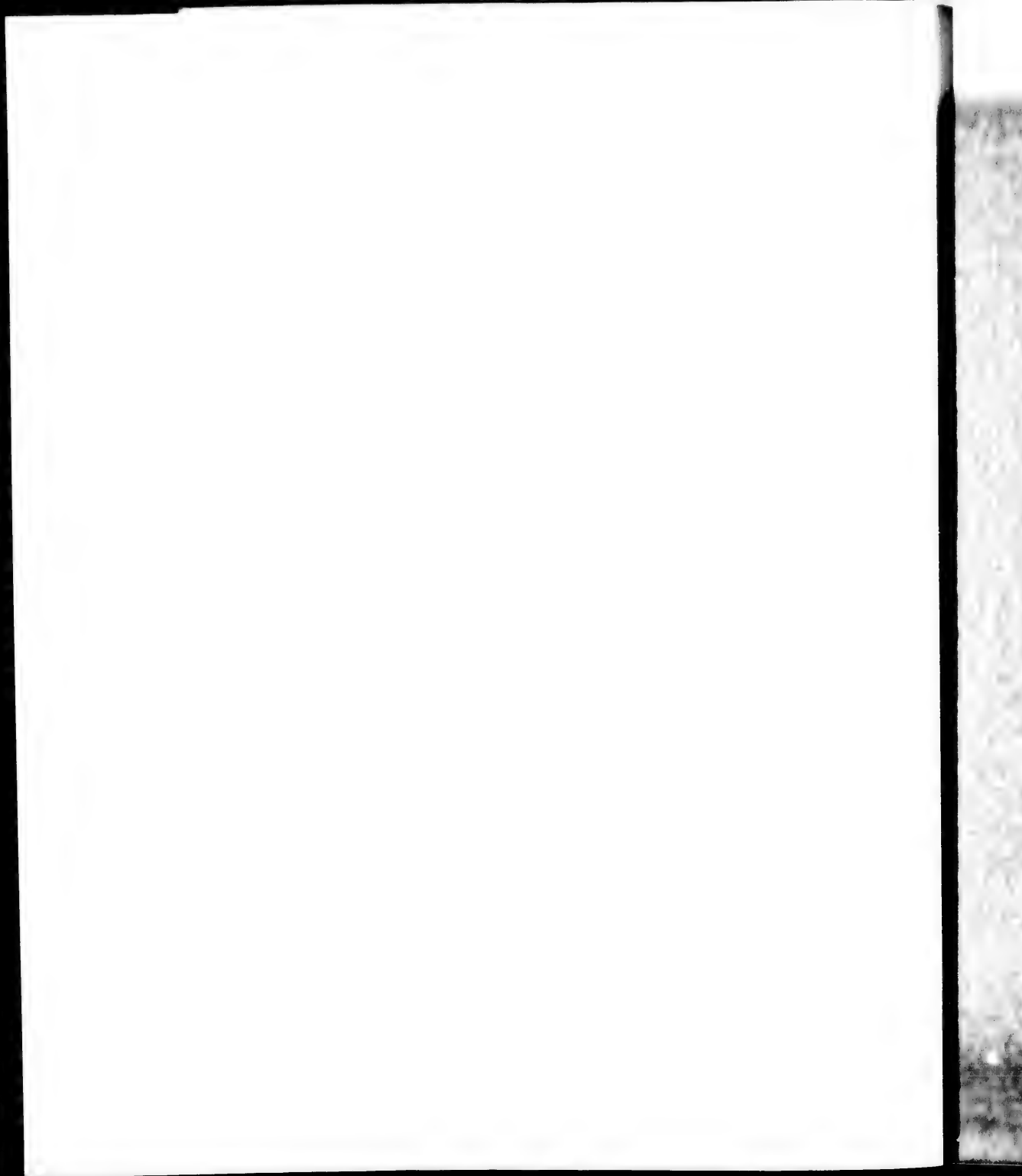
The mounds of Siberia and Japan, and notably the burial mound or chambered tumulus, are identical with those of the American mound builders. From Siberia came the snow-shoe, the birch bark canoe and lodge, bead and quill work, wampum belts, and many things looked upon as the peculiar property of the American Indian. The editor of this magazine has kindly communicated to me the experience at a lacrosse match in Montreal of two strangers, a Frenchman and a Welshman, who had just come from Yesso in Japan, and who, never having seen Indians, nor the game before, in America, recognized both as of Japanese origin. Martin Sauer, in his account of Billing's exploring expedition in 1785, mentions a game of the Tchukcheis of Behring's Straits, which he compares with that known as Prisoner's Bars, and this may have been the Canadian national game. The Basques of the Pyrenees who are now generally allowed to be most closely related to the Iroquois, and other Khitan tribes in point of language, play lacrosse to the present day. Ancient folklore indicates that the game is as old as the Pyramids of Egypt. The illustrious Humboldt, in his *New World studies*, found many Old World analogies. In his *Views of Nature*, he has compared the religion, the government, and the circular gold plates that passed for money, of the Chibchas of New Granada, with the same among the Japanese. In the account of Commodore Perry's expedition to Japan, the astronomical system of the Japanese is declared to be identical with that of these Chibchas. Turning to religion, it appears

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that the national religion of the Japanese, and the related peoples of Southern Asia, is Sintoism, a form that the intrusive principles of Buddhism never conquered. It is Polytheism, the worship of many gods, or divine ancestors, at the head of whom stands the Sun. It was very likely that this worship originated in Egypt, where the Pharaohs of old called themselves Sons of the Sun, and was thence transferred to India, in which there were Solar and Lunar dynasties. Our great Algonquin family never worshipped the lord of day, nor did the equally extensive Huastec-Maya-Quiche family of Central America, nor the Mbaya-Abipone family of the Gran Chaco of South America. The same may be said of many other Indian groups of tribes, both north and south. But the Huron-Iroquois and the Dakotas were sun-worshippers, and such were the Muskogean, the Paduca, or Shoshone family, the Pueblos, the Sonora Indians of Mexico, the Aztecs, the Chibchas, the Peruvian and the Chilenos. All the great warlike tribes of America are or were sun-worshippers. The ancient Huron, Natchez, Chibcha, and Peruvian kings or head chiefs were revered as the Sun's descendants, just as the Pharaohs, and the Japanese monarchs were. Moreover, the Royal or Solar family of Loo-Choo, a Japanese colony, were known as the Anzis, a term corresponding to that denoting the same gens in Peru, namely the Incas. The resemblance in government indicated by Humboldt is that by two chiefs, the one sacred or priestly, the other secular or warlike, which no longer obtains in Japan, but which once characterized many American communities, besides the Chibchas of New Granada.

Man is naturally a historian, an enquirer into, and a chronicler of, the records of the past. History, whether it be told in prose or in verse, engraved upon a monument, or committed to memory, is the earliest form of literature. Did our native Indians preserve

any such records? It has already appeared that the mound builders, whose work attests their kinship with the former inhabitants of Siberia and Japan, possessed and made intelligent use of the Siberian alphabet, or rather, it should be said, the Siberian syllabary, inasmuch as every character denotes a simple syllable composed of a consonant and a vowel. Very few inscriptions in this character have come to light, but it is not improbable that the finders of others have wisely kept silent regarding their discoveries, which, in the present temper of American archaeological dogmatism, would only win for them the odious reproach of forgery. Those that have been published reveal the fact that the art of writing with syllabic characters existed as late as the thirteenth century. But, at the time of the Spanish Conquest, the Mexicans were found in the possession of an extensive literature, of which many codices or manuscripts survive. The characters they made use of were hieroglyphic representations of parts of the human body, of animals, birds, vegetable forms, and implements. These were not employed alphabetically, as were most of the Egyptian hieroglyphics, nor ideographically, as were some of the Egyptian, and all of the Chinese; but syllabically. The Spanish missionaries mastered the Mexican system, and made use of it in teaching their converts the prayers and other offices of the church. To write the first two words of the Pater Noster, it being remembered that the Aztec or Mexican has no *r*, they used the hieroglyphics *flag, stone, Indian fig, stone*. A *flag* is *patlli*, an Indian fig, *nochtli*, and a stone, *tell*, nevertheless these hieroglyphics were not read as *pan, tell, nochtell*, but as simple syllables of two letters, *pate note*. Some of the Aztec codices that have survived are puzzling pictographs of which Lord Kingsborough and others have given fanciful interpretations, but there should be no difficulty in deciphering those



written in the ordinary hieroglyphic. The peculiar Aztec combination *tl*, as in *tehtl*, a stone, *tepetl*, a mountain, *tlalli*, earth, is really not peculiar to that language, for it is found in the north-western parts of the United States, and also in Siberia, and in the Caucasus. On comparison with related dialects in the Old World and the New, it is found to be an expedient for the sound of the missing *r*, and at once the Aztec falls into the category of the Khitan languages.

It is strange that no remains of writing have been found among the cultured Peruvians, who are said to have recorded events by means of knotted cords called *quippos*. That they must once have possessed the art is plain from the fact that their *amautas*, or wise men, corresponded precisely to the *amoroquites* or scribes of the Mexicans. In Central America, the countries of Yucatan and Guatemala, the homes of the highly civilized Huastec-Maya-Quiche family, yielded large numbers of manuscripts, the larger part of which fell to the fire like the books of curious arts at Ephesus, through the iconoclastic zeal of Bishop Landá and like-minded prelates. The few codices that survive are in characters similar to those sculptured on monuments at Palenque, Copan, and Chichen Itza. They are hieroglyphic, and the hieroglyphics are purely ideographic, thus differing entirely from the graphic systems of the Aztecs, and the mound-builders. The codices have not been read, but the supposed much more ancient monumental records go back little farther than the middle of the fifteenth century, telling the story of the rise of the Cachuquel empire upon the ruins of those of the Mayas and Quiches. The hieroglyphics of the Huastec-Maya-Quiches are most nearly akin to those found on Easter Island in the Southern Pacific, which are depicted in one of Lady Brassey's books, and elsewhere, and which Dr. Carroll, of the Polynesian Society of New

Zealand, professes to have translated.

The only two genuine systems of ancient writing yet found in America, are the Khitan in its hieroglyphic or Mexican form, and in its current or mound-builder character, on the one hand, and the Central American, or Huastec-Maya-Quiche system of grouped ideographic hieroglyphics on the other. These two systems set forth two radically distinct groups of languages, of which the former claims kindred with Japan and Northern Asia, the latter with Polynesia and the Malay Archipelago.

Aboriginal Authors is the title of a too-little known but most interesting little book, by Dr. D. J. Brinton, of the University of Pennsylvania. Nobody in America has such a collection of Central American native literature, or knows it as he does. His own volumes in the Library of Aboriginal American Literature, entitled, *The Chronicles of the Mayas*, *The Annals of the Cachuquels*, and *The Comedy Ballet of Guicquence*, written in the Nicaraguan jargon, are evidences of his Central American scholarship, but one is surprised to find him the author of another volume of the series, namely, *The Lenape and their Legends*, with the full text and symbols of the *Walum Olum*, or History of the Delawares. In the same list of publications appear Mr. Hale's *Iroquois Book of Rites*, and Mr. Gatschet's *Migration Legend of the Creeks*. The Abbé Brasseur de Bourbourg, in his *History of the Civilized Nations of Mexico and Central America*, refers to a perfect library of texts, Aztec, Maya, Quiche and Cachuquel texts written by natives, after the conquest, in the European characters they learned from their Spanish teachers, but translated in great part from hieroglyphic originals. Still another great store-house of information regarding this ancient literature is found in the historical collections of Mr. Hubert Bancroft. One can hardly think that Garcilasso and Montesinos, with those who furnished Acosta and Lopez with their

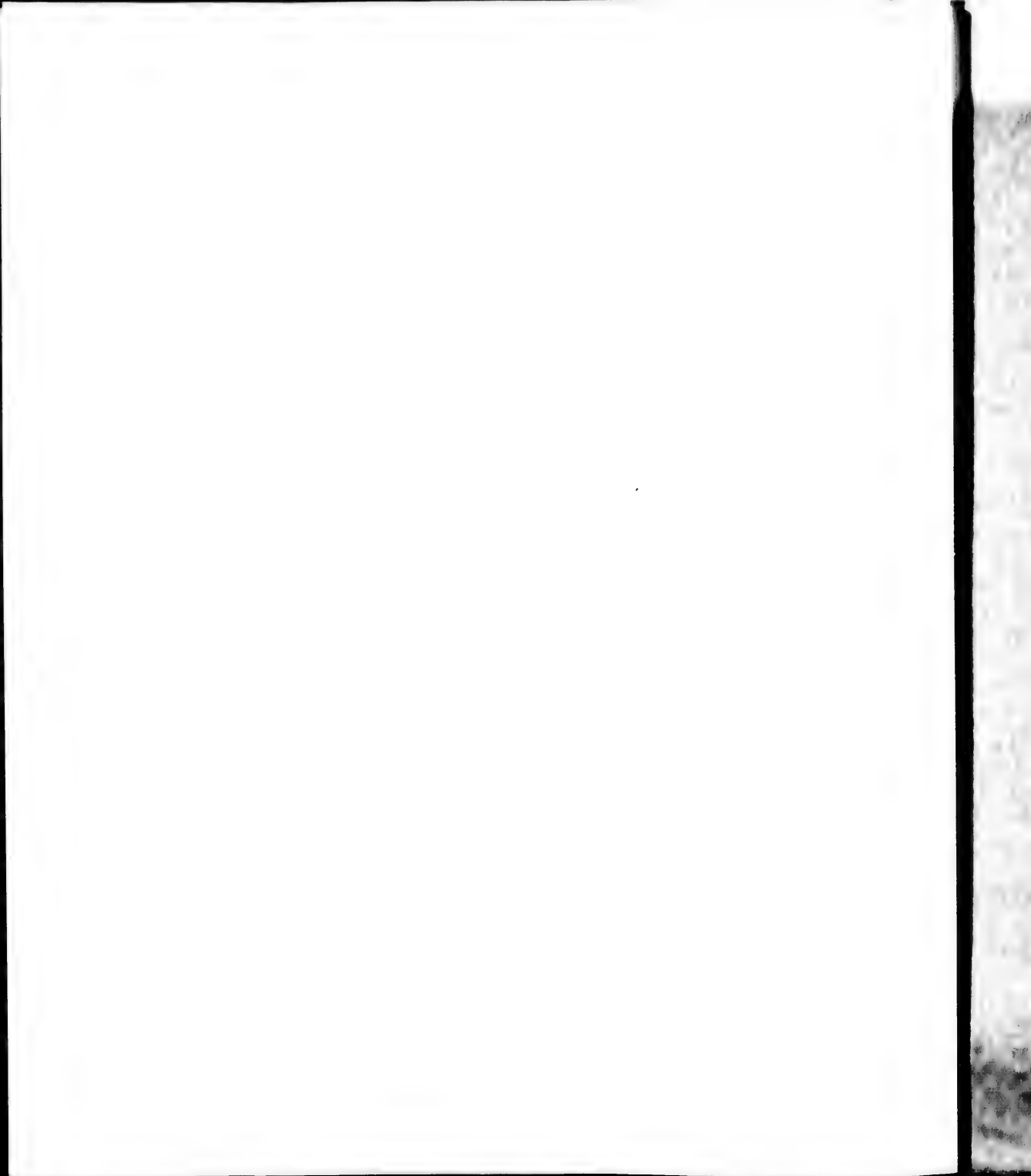
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material for the history of Peru, depended altogether upon memory for their facts, although the *Walam Olum* of the Delawares and the *Iroquois Book of Rites* were, so far as is known, first written in European characters, having been previously circulated from mouth to ear. Of such a nature is all the American literature outside of Mexico and the central part of the continent. It is, of course, almost altogether in the shape of folk lore, but few are aware how extensive our aboriginal folk lore is. Fragments of it are found in the writings of Charlevoix, Catlin, Kohl, Powell, Gatschet, Dawson, Chamberlain, in *Brinton's Hero Myths*, and similar publications, but it is now a library. Rink and others have told the tales of the Esquimaux; Petitot and Morice, those of the Timneh; Schoolcraft is the authority on the Algonquins; Morgan, Johnson, and the late Mrs. Erminie Smith, on the Iroquois; Dorsey and Riggs on the Dakotas; Matthews and Stevenson on the Navajos; Cushing and Mrs. Stevenson on the Zuni; Grinnell on the Blackfeet; Dunbar and Grinnell on the Pawnees; Leland and Rand on the Miamaes and Penobscots; Brinton on the Mayas; Brett on the Indians of British Guiana; Harte on those of the Amazon; Markham on the Peruvians, and so the list might go on indefinitely. Our aborigines have spoken through the ears and the pens of many laborious students of many lands, and their stories, like those of Ossian, are of the days of old.

A selection of aboriginal American classics would include the *Book of Rites* of the Iroquois; the *Walam Olum* of the Delawares; the *Migration Legend* of the Creeks; the *Mexican Chronicles* of Ixtlixochitl and Toxozomoe; the *Maya Chronicles*, or *Books of Chulan Bolam*; the *Popoi Fuh* of the Quiches; the *History of the Cuchiquels*, or Memorial of Teapan-Atitlan; the Nicaraguan *Comedy Bollet* of Giגיעnce, and the Peruvian *Drama of Olontay*. In all of these

the native mind has expressed itself, and it is worth while knowing what that native mind was capable of. For a long time the world was in ignorance of the treasures of Celtic literature, Irish and Gaelic, Welsh and Cornish and Breton. It is not long since the Finnish *Kalevala* and the Esthonian *Kalewipoeg*, two northern epics, came to light. So at last it is known that America has a native literature, a literature that may be called crude, and at times to European ears grotesque, but that is lacking neither in thought nor in dignity. Nor are our aborigines foreign to the literature of the world. The greatest poet of the United States, in his ethnologically confused but poetically consistent and unique *Hawthorne*, has dealt solely with the Red Man's tradition. Chateaubriand, in his *Natchez*, and Marmonet in his *Lucas*, have found him a fitting subject for their prose poems. And he has an epic of his own, in the *Araucana* of Ercilla, which Voltaire placed beside the epics of Homer and Virgil, of Tasso, Camoens, and Milton. Doubtless, the author of the *Huacana*, anxious to give all great nations an epic, by selecting this Spanish poem, softened his own tale. The *Araucana* may take its place with the *Henriade*, and with Lucan's *Pharsalia* in the second rank. Ancient texts are being discovered continually in Egypt, in Palestine, in Asia Minor, on the banks of the Euphrates and Tigris. There is no reason why research should not bring to the light of day more ancient documents than we yet possess written by our aborigines, materials for the complete history of man on the American continent, which every true student of humanity longs to have before him.

Voltaire said that as the Almighty made the flies of America, there is no reason, why He should not have made the men also. Certainly, there is no reason, *a priori*, but scientific investigation furnishes many. The evolutionist finds in the absence of anthropoid apes on the American continent



an argument for deriving its population from the old world. The Biblical anthropologist argues against the theory of American protoplasts from the doctrine of the unity of the human race, and anthropologists in general believe in the unity of the species. The most cautious philologists find no radical diversity between the languages of the two hemispheres. The archaeologist discovers identity of design and execution in the work of the prehistoric peoples of the east and the aborigines of the west. Three questions, therefore, remain, questions that have already been answered in part. These are: How many original stocks furnished our American population prior to the appearance of the European, whether Norseman or Spaniard? Where did they come from? and Where did they settle? In answer to the first question, it may be said that if we knew the languages of all our aborigines, not only in vocabulary, but also in grammatical forms, and could assert that none had lost their original speech, as so many European Iberians and Celts have done, we could answer it. As it is, the question can only be answered approximately. We know a great many Indian languages in the way indicated, and these fall into two great divisions which are logically and therefore grammatically distinct. The ordinary reader of a European language, English, French, German, Latin, or Greek, calls a certain class of words denoting relation by the name *preposition*, and he does so rightly, because in the overwhelming majority of cases they are placed before the word they govern. Very rarely appear such constructions as the Latin *invenum* and *tecum*, the English *the whole night through*, and the German

"Noch harrte ich heimlichen Dämmerlicht
Die Welt der Morgen entgegen."

They are rare exceptions in all Indo-European languages but the Sanscrit, therefore a word denoting relation, is a preposition. Now, it is a strange

thing, yet true, that probably half the languages of the world do not use prepositions; they employ words denoting relation, but they place them after the governed word, so that they are no more prepositions but postpositions. This distinction is as old as the Tower of Babel. The ancient Egyptian and the Semitic of Chaldaea and Palestine were prepositional languages; the Turanian, whether Accadian, Susian, or Hittite, were postpositional. The Egyptian, the Assyrian, the Celt, the European, the Polynesian, the Algonquin, and the Maya gave, and, so far as they survive, have given prominence or the first place to the abstract term or preposition. The Hittite, the Basque, the Japanese, the Iroquois, and the Aztec give prominence to the concrete term which is the word governed. This radical distinction in the order of thought runs all through the system of the respective tongues; but this is not the place for teaching comparative grammar. According to this distinction the best known American languages must be classified.

The best known prepositional languages in America are the large Algonquin family, in the east of Canada and the United States, the Huastec-Maya-Quiche family in the east of Mexico and Central America, and the M'aya-Abipone family to the east of Chili in South America. To the Huastec family belonged the now extinct aborigines of the West India Islands. Why are all these in the east? Did they come from the east to America? The answer must be in the negative, for the people speaking these languages have few affinities with the natives of Africa or of Europe. Their languages, in grammatical and verbal forms, are Malay-Polynesian, and such are their insular heaven, their gods, their creation myths, their tribal names, their rites, manners, customs, and their character. I venture to say that an intelligent Tonga islander, familiar with dialects, would have little trouble in understanding an Abipone. The

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architecture and civilization of Yucatan and Guatemala connect with Java and other islands of the Malay Archipelago through the Caroline, and Gilbert Islands, Navigators, Marquesas, and Easter Islands, in all of which similar works are found. A northern Malay-Polynesian route was that of the Ladrões, Marshalls, and the Sandwich Islands, which also contain remains of ancient art. Driven step by step from their island refuges by hostile tribes, the emigrants finally found their way to the western shores of this continent, whence they were, in time, expelled by stronger warrior bands descending from the north, who compelled them to withdraw to the eastern parts which they now occupy. Their present position, therefore, is the result of displacement. These Indians of insular derivation were not originally scalp-hunters, although the Algonquins soon learned that savage art, but were decapitators like their Malay ancestors, and as the Beothiks, the furthest displaced of all the Algonquin tribes, continued to be till the end. In the prevalence of the rite of circumcision, the use of an intoxicant prepared like the *cava*, in the almost total absence of pottery among the Huastec-Maya-Quiches, and in many similar things, they differ from the warriors who descended from the north to displace them, and agree with the inhabitants of Polynesia. The Algonquin, by more intimate contact with these warrior tribes, became, more or less, assimilated to them in customs and in arts, yet all his affinities are with the peoples of Central America and the Gran Chaco.

Already a large number of Indian tribes have been associated with the Japanese family of north-eastern Asia, through their postpositional syntax, their vocabulary, tribal names, worship, government and arts. The only Asiatic works that shed any light upon the cause of their migration, are those of Japan primarily, and secondarily, those of Corea and China. The brief mon-

umental records of Siberia and Buddhist India also afford information. It appears that from the time marked in Europe by the irruption of the barbarians, that is, in the fifth Christian century, there was a constant pressure of warlike tribes, expelled from Persia and India, upon those that had previously migrated into Central Asia. These latter were driven in three directions, north, into Siberia, east, into China, and west into Europe, where, among other names, they were known as Huns and Avars. When the latter were expelled from Europe, they pressed in succeeding waves upon their Asiatic kinsmen, until a large body of them, known to the Chinese and Korean historians as the Khitan, took possession of the Chinese Empire and ruled there, the Chinese say, from before the middle of the tenth century till 1123. The Chinese date is wrong, for the Korean historians state that the Khitan were in possession of Liaou-Tung in northern China between 684 and 689, and that they invaded Corea. The dated Buddhist inscriptions of the Khitan, in Siberia, range from 493 to 784 A. D. The Mexican historians also place the beginning of Toltec sovereignty in 717 A. D., and the dated Mound-Builder inscriptions go back to the eighth century. Korean and Japanese history are full of the story of successive invasions, revolts of various tribes, and banishments, such as led to the peopling of the Lao Choo Islands, and the Micia-co-Shimahi between them and Formosa. To these successive expulsions, not of barbarians, but of civilized warriors, possessing war junks of considerable size, belong the civilized Khitan of America, including the Peruvians, the Mexicans, and the Mound-Builders. Other less historical waves of population came, as the records of the Cheeks and Choctaws denote, by way of Kamtschatka and the Aleutian Islands.

When the Khitan landed on the Mexican coast they found it already occupied by the Huastec-Maya-Quiche

peoples, whom previous disturbances in south-eastern Asia had driven to sea in their large war prahus. How long they and their congeners in other parts of the continent had been in their American seats, it is, in the absence of positive information, hard to say. We only know, from the fact of their displacement by the Khitan, that they had preceded them as colonists. The Malayan histories do not tell when Brahmanism and Buddhism in degraded forms were first brought into Malacca and the islands leading to religious wars and expatriation. There is no trace of either of these creeds among the Polynesians or their American descendants, which is a proof that they either migrated before these wars or in consequence of them. The Chinese Buddhist pilgrim, Fa-hian, helps us a little by the information that, in the extreme end of the fourth century, when a storm drove his vessel into Java, he found the Brahmans in strong force, while the religion of Buddha was not practised. It is safe, therefore, to say that the period of expatriation was at least as early as 350 A.D. and may have been a century or two earlier. How long it took the Malay Polynesian emigrants to reach the American shores is a question which the Maya and Quiche documents do not answer. However, the first invaders from Northern Asia to encroach upon them were the Toltecs, who, according to Mexican history, began their civilized American existence in 717 A.D. In 1062 the Toltecs were expelled to the south by their Khitan brethren the Chichimecs and Aztecs, and in that same year Peruvian monarchy is said to have begun. The Toltecs are on this account supposed to be the same race as the Peruvians, all of whose attributes were with the people of the Loo Choo Islands. The Japanese and Loo Chooan histories relate that Tame Tomo, a rebel of the royal family of Japan, being compelled to emigrate, took possession of these islands in 1156. It can be proved

however, from the Siberian monuments of Sagata, that Japanese chronology is far astray. These monuments are dated 493 A.D., while Japanese history places him between 810 and 823, a difference of between 317 and 330 years. Allowing for the error, the date of Tame Tomo's immigration is brought down to a point between 826 and 839 A.D. This is still more than a hundred years too late to enable us to recognize in him the colonist of Mexico, nor is it necessary to do so, for the history of Loo Choo states that, on his arrival in the islands, he married the younger sister of the Anzi whose ancestors had reigned there some thousands of years.

There is every evidence from Mexican history that the Toltecs came in vessels to the west coast of Mexico. Whether it was they or the Chichimecs, now represented by the Shoshonese, who found the stupid Othomis already in possession of that country, is hard to determine, as the historians were not of Toltec but of Chichimec, Aztec, or Nahuatl ancestry. These latter are the mound-builder tribes, that, pressed in part by new invasions of the migratory Khitan, were driven south and westward, until, gathering strength, they overcame the Toltecs in 1062 after a supremacy of almost three hundred and fifty years, and drove them into the south, there to displace tribes of insular derivation. To follow up the various waves of conquest and migration would be a pleasing task, but one far too long for the limits of a magazine article. Suffice to say that, through the troubled middle ages, such waves followed in rapid succession, until at length the great warrior tribes from Alaska poured down upon the mound-builders who remained—first the Muskogean, then the Huron-Iroquois and Cherokees, and finally the Dakotas, sweeping them into the south or out of existence, as if they had not been brothers of the same unhappy race. The story of the Indian, whether his ances-

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tors came from the islands of the ocean or from the Asiatic main, is to the unprejudiced student, an inexpressibly sad one. There is no evidence that on American ground there lived and taught a Quetzacoatl or a Hiuwatha. These names were not myths, but they belonged to very ancient days in far distant eastern seats. No such aboriginal reformer before the conquest successfully preached the doctrines of peace and brotherhood. Blood stains the whole of Indian history blood shed in endless wars, blood poured out in wanton cruelty, blood offered on the altars of their unhallowed gods. As races they had sold themselves to do the Devil's work and when the white man came they received the Devil's pay.

ON THE CONTENTS OF A CERTAIN COMPARTMENT OF A LIBRARY.

Now this, now that, in desultory wise,
The spirit hath stirred—a coil in the state of a war;
Renew'd, of theories giving rude garb,
To common thought, bewildered by surprise.
Treatises and tomes, arrangements and repues,
Shot to and fro, till soon, the ferment oozes,
Into disfavor laps'd the casual lore,
And well sufficed the old authorities.

Records of issues dead these shelves contain;
Of many a woody hant behold the wrack,
Bones to whose cell the marrow came, not back,
Flint flakes whence fire will never be struck again.
So, in Swiss glen, the stones of the moraine
Show to this day the vanished glacier's track.

